لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

April 1968

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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CONTENTS

		Pages
1.	They Controverted the Incontrovertible *A. G. Soofi*	... 123
2.	The Philosophy of Prophecies *Major Abdul Hamid*	... 144
	Truth Prevails—III	... 147
3.	*Qazi Muhammad Nazir*	

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They Controverted the Incontrovertible

A. G. Soofi

That the Promised Messiah was to be a Prophet (*Nabi*) was foretold, clearly understood, and popularly accepted.

The Promised Messiah was as much Ahmad as he was Ghulam Ahmad.

The Promised Messiah had comforted his community with the Promise he had been given concerning the revival of *Khilafat* to fill the void after his death.

The Promised Messiah had been promised and granted sons in old age. He was assured that they would serve Islam and rebuild the mansion of faith on a firm foundation.

His followers accepted these veritable truths, but soon after his demise, a small group differed violently on all of these issues—the incontrovertible was controverted—and the House of the Promised Messiah became the target of stinking calumny

even as the House of the Holy Prophet had become the target of foul attacks during the Ummayad regime until the assumption of supreme authority by Umar bin Abdul Aziz.

The Promised Messiah, a *Nabi*

Let us hear the Messiah himself on this point. He says

"In the whole *Ummat* (Muslim people), I am the unique person in grant of an excessive share of Divine revelation and foreknowledge of future events and all the saints and luminaries and holy persons that have been in the *Ummat* in the past were not granted such abundance of this gift. It is therefore that I was especially marked for the title of *Nabi* (Prophet) and others are not qualified for this name.

"My claim is that God has sent me on account of the current evils and I cannot hide the fact that I have been granted the honour of Divine speech and address and God speaks to me and very often. This is called *Nabuwwat* (Prophethood)."[1]

Again he says:

"See the statement of Hazrat Aisha (Allah be pleased with her) 'Say he is certainly the Seal of Prophets (*Khatam an-Nabiyin*) but say not that there is no *Nabi* after him.' It Explains this point. If *Nabuwwat* (Prophethood) has been abolished in Islam, then be sure that Islam is dead too and has no distinctive sign."[2]

"The ground on which I make myself known as a Prophet (*Nabi*) is just this much, that He speaks to me on a generous scale and addresses me and answers me and discloses to me many hidden things and the secrets relating to the future, and until one has special closeness to Him, he is barred from the foreknowledge of

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secrets and it is because of the abundance of these things that He has named me *Nabi* (Prophet). I am therefore *Nabi* under the command of God and if I disclalm it, I will be committing a sin and when God names me a *Nabi*, how can I reject it ? I stand by it until I pass away from this world."[3]

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"Some members of our movement who have inadequate knowledge of our claims and agruments, because of their failure to keep company with me for a reasonable length of time, to mature their informaton, react under certain circumstances to the objections of critics with an answer totally contrary to facts. Inspite of being in the right they have to suffer humiliation.

"A few days back, one member was confronted by a critic, with the objection that he had subscribed allegiance to one who claimed to be a Prophet and Messenger. The answer was a categorical denial which was not correct. The truth of the matter is that the holy revelation of Allah that descends on me carries the words *Rasul* (Messenger), *Mursal* (Bearer of Communi cation), and *Nabi* (Prophet), not once but hundreds of times. The answer that no such words are there cannot, therefore, be correct. In fact, currently these words are more frequent and with greater clarity than ever before."[4]

"And even if as a spiritual counter-type, one cannot become a Prophet and a Messenger, then what sense does the prayer—'Guide us to the path of those whom Thou has Favored' convey ? Remember therefore that I do not disclaim Prophethood and Messengership in this sense."

It is in this context that the Promised Messiah has been

called *Nabi* (Prophet) in the authentic *Ahadiths* of Sahih Muslim.

"*Nabi* is a word common to Arabic and Hebrew. In the latter, it is spelled as *Nabi* and is derived from *Naba* which means '*receiving information from God and making prophecy*'." Clearly, bearing law is not basic to Prophethood. This gift is a mark of grace through which hidden matters are revealed.

(1) "And wherever I have disclaimed Prophethood and Messengership, I have disclaimed it in the sense that I am not carrying an independent law nor am I independent as *Nabi* (Prophet), but I am a Messenger (*Rasul*) and a Prophet (*Nabi*) in the sense that I received inner grace through my Leader-Prophet (i e. Holy Prophet Muhammad) and by obtaining his name for myself, through him I receive from Allah knowledge of the Unseen. I have never disclaimed title to be called Prophet (*Nabi*) of this kind. In fact, God called me *Nabi* and *Rasul* in this sense and I do not refuse to be called even now *Nabi* and *Rasul* in this sense, and my statement that 'I am not a messenger and have not brought a book' means only this much that I am not a law-bearer."[5]

(2) "No law-bearing Prophet shall come and only a Prophet without a law is possible, but he should first be an *Ummati* (follower of the Holy Prophet). I am therefore, on this basis, both an *Ummati* and a Prophet."[6]

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(3) "I swear by God in Whose Hands is my life, that it is He Who sent me and it is He Who named me *Nabi* (Prophet) and it is He Who called me Promised Messiah."[7]

(4) "In revelations to me, God has repreatedly called me *Ummati* and also *Nabi*."[8]

(5) "Through perfet obedience, therefore, I got the name *Ummati* and on receiving the full

reflection of Prophethood, my name became *Nabi*. Thus I received two names."[9]

(6) "In the beginning, I held the belief that I was nowhere near Jesus, son of Mary—he is a *Nabi* (Prophet) and of the highly honoured of God's elect and if there came up something that exalted me over him, I would call it a partial advantage. But later, God's revelation descended upon me like rain and dislodged me from this concept and I was granted the title *Nabi* clearly, but both an *Ummati* and a *Nabi*."[10]

On 23rd of May, 1908, the Promised Messiah, in a letter to the editor of the *Akhbar-i-Am*, Lahore, said:

"I am a *Nabi* (Prophet) by virtue of the command of God and it would be sinful on my part to deny the fact."

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In his diary published in the *Badr*, Qadian, dated 5th March, 1908 the Promised Messiah says;

"If I am not to be called a *Nabi* (Prophet), what other distinctive word is there to set me apart from othere recipients of Divine revelation?"

Let us hear Khalifatul Massih the First:

"Many times I resolved to seekles sons from Nazir Hussain in Delhi but no opportunity arose. At last its significance dawned upon me when he appeared as the rejector of the *Rasul* (Messenger)."

This Maulvi Nazir Hussain, the Chief of *Ahlihadith* Muslims of India, took prominent part in drawing up the edict condemning the Promised Messiah.

"Hazrat Sahib is *Mursal* (Messenger) of God. If he had not used the title *Nabi* (Prophet) in respect of himself, then he would have disrespected the *Hadith* in Bukhari in which the coming one has been called *Nabi* of Allah.[11]

"In *Hadith* (the sayings of the Holy Prophet)

he (the Promised Messiah) of all the reformers (*Mujjaddidin*) has been called *Nabi* (Prophet) of Allah."[12]

"The insight that is granted to a *Nabi* is not given to others. When Hazrat accepted my *bait*, he held my hand by the wrist while he held the hands of others in the manner of a handshake"[13]

"Without faith in Messengers (*Iman bir rusul*) one cannot be a Muslim. There is no exception allowed in this *Iman bir rusul*.

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It is comprehensive—whether a *Nabi* (Prophet) came first or comes afterwards, whether in India or in any other country. It is *Kufr* to reject any single *mamur minallah* (Divinely Appointed Commissioner). The Quran says, "We do not discriminate against even one of the *Rusul* (Messengers)."
But rejecting the Promised Messiah is discrimination.[14]

Let us hear Maulvi Muhammad Ali:

Commenting on an article appearing in the *Tash-heezul Azhan* of March 1, 1906, Maulvi Muhammad Ali used the word *Nabi* (Prophet) thrice in his reference to the Promised Messiah.

In the case Karamdin versus Hazrat Promised Messiah, in his evidence as a witness, Maulvi Muhammad Ali deposed before the court in Gurdaspur on April, 11, 1904.[15]

"One who rejects a claiment to prophethood is a disbeliever (*Kafir*) The Mirza Sahib, the accused party holds claim to office of Prophethood."

On June 16, 1904, Maulvi Muhammad Ali again deposed before the same court:

"The Mirza Sahib lays claim to Prophethood in his writing. This claim to Prophethood (*Nabuwwat*) is so to speak, 'I am *Nabi* (Prophet) but have brought no new law'. One who rejects such a claimant is, according to the Holy Quran a liar."

Let us hear the *Paigham-i-Sulh*, the official paper of Lahore group :

Paigham-i-Sulh (Lahore) March 20, 1913, said in the course of a statement,

> "We are members of a movement of a Prophet (*Nabi*)."
>
> "It appears that some friends have been put in the misunderstanding that people connected with this paper or even one of them, under-rate or under-estimate the high station of the Hazrat Mirza Ghulam Ahmad Promised Messiah and Promised Mahdi (Blessings and peace of Allah be on him).

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> "We, all the Ahmadies, who are connected with "*Paigham-i-Sulh*" in any way, declare openly with solemn affirmation, in the name of Allah Who knows the secrets of hearts that propagation of such a misunderstanding in respect of us is an unfounded charge. We believe that the Promised Messiah and the Promised *Mahdi* was the Prophet (*Nabi*) messenger (*Rasul*) and Saviour of this age and we consider it derogatory to faith to make any minor or major change in the status of the Promised Messiah as stated by him. We believe that salvation of the world lies only through faith int he Holy Prophet (peace and blessings of Allah be on him) and in his servant the Promised Messiah. Next to this we believe that His righteous Khalifa our Chief, our Preceptor and our Lord Hazrat Maulvi Nuruddin Khalifatul Masih is our true leader." [16]
>
> "What excellence did the Prophetic seal manifest. It sent coursing the river of Prophethood among its following (*Ummat*) we become the best

of people through this grace. What is wrong with it if one from the *Ummat* (People) came to them as a Prophet (*Nabi*). If there is a message of cheer for a believer here is one. If there is a greatness in the *Ummat*, it is just because of this".[17]

Is the Promised Messiah Ahmad or not ?

The words of the *bait-i-ula* (the first *bait*) which the Promised Messiah wrote in his own hand : "Today I repent of all my sins and wrong habits at the hands of Ahmad....." This *bait* took place in Ludhiana on March 23, 1889.

In the eulogy adressed to the Promised Messiah, Hazrat Khalifatul Masih I says at the end of the poem which he wrote in Arabic :

> "By Allah since I met him, I have gained in guidance and by understanding Ahmad (The Promised Messiah) I recogaized Ahmad (The Holy Prophet)."

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Ahmadi and non-Ahmadi

"There are many totally anti-Islamic traits to be found among these people that have displeased Allah. Therefore Allah is not prepared now to regard these people as Muslims until they give up erroneous beliefs and turn to the right path. And God has appointed me for the purpose of removing all these errors and establishing true Islam in the world. This is the difference between us and these people. Their condition is no more Islamic. They are like a rotten and useless garden. Their hearts are unholy and God proposes to bring up a new peoplewho should become the examples of true Islam through truth and righteousness." [18]

Imamussalat (Prayer-leader)

"Remember it is unlawful for you and totally unlawful as God has informed me that you offer your prayers behind a *Mukaffir* (one who calls me Kafir) and a *Mukazzib* (one who calls me a liar in my claims) and a *Mutaraddid* (one who is in doubt and is undecided). Instead, your Prayer-leader (*Imam*) should be one from among you it is to this that the Hadith (*Bukhari*) "*Imamukum Minkum*" hints in a manner - i.e., when the Messiah comes, you will have totally to leave off all the other sects that claim Islam. Your *Imam* (Prayer-leader) shall be from among you. [19]

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Says Khalifatul Masih I :

"When they treat our *Mamur Min Allah* (Divine Appointed Commissioner) as an impostor, how can our sense of honour permit us to make them our Prayer-leaders."[20]

The *Khilafat* and the Anjuman

"Now in then terms of the command of Hazrat Promised Messiah (peace be on him) as laid down in the *Al-Wasiyyat*, we Ahmadies, who have assigned their signatures her eunder, are satisfied with truthfulness of heart that all the Ahmadies, the present members and new entrants should perform *bait* (oath of allegience) in the name of Ahmad at the hands of the foremost immigrant Hazrat Haji Maulvi Hakim Nuruddin who is the most learned and the most pious among us all and the sincerest and oldest friend of the Hazrat Imam and whose person the Hazrat *Imam* (peace be on him) has declared "Excellent

Model" as is evidenced in his lines :

'How pleasent would it be if every one of the *Ummat* (Mnslim People) were Nuruddin. Aye it would have been so had each one been filled with the light of faith.'

"And the command of the Hazrat Maulvi Sahib should be for us for the future like that of the Hazrat the Promised Messiah and the Promised *Mahdi* (peace, and blessings be on him)."

(1) Shaikh Rahmatullah (2) Mirza Mahmud Ahmad (3) Mufti Muhammad Sadiq (4) Sayyad Muhammad Ahsan Amrohi (5) Sayyad Dr. Muhammad Hasain (6) Maulvi Muhammad Ali (7) Khawaja Kamaluddin (8) Dr. Mirza Yaqub Beg (9) Khalifa Rashiduddin (10) Mirza Khuda Bakhsh

Khawaja Kamaluddin Secretary of the Sadr Anjuman Ahmadiyya Qadian, addressed the following circular letter to all the members of the Movement :

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"Before offering the obsequies of the Hazur (peace and blessings be on him) in Qadian, in terms of his Will as mentioned in *Al-Wasiyyat*, after consultation with the trustees of the Sadr Anjuman Ahmadiyya present in Qadian and with relations of the Hazrat Promised Messiah and a go ahead by the Hazrat *Umul mominin* (the mother of the faithful) all the community present in Qadian, numbering 1200 at the time, accepted the Highly Praiseworthy Hazrat Haji of the two Sacred Houses Hakim Nuruddin (may God protect him) as his Successor and Khalifa and entered into *bait* with him. The following trustees were present : (1) Maulana Hazrat Sayyad Muhammad Ahsan (2) Sahibzada Mirza Bashiruddin Mahmud Ahmad (3) Nawab Muhammad Ali Khan (4) Shaikh Rahmatullah (5) Maulvi Muhammad Ali (6) Dr. Mirza Yaqub Beg (7) Dr. Sayyad

Muhammad Hussain (8) Khalifa Dr. Rashiduddin and (9) This humble servant."

"This letter is being addressed to all the members of the Movement. After reading it they should forthwith offer in person or send in writing their *bait* to the Hazrat Hakimul Ummat Khalifatul Messiah val Mahdi." [21]

Reprimand

Khawaja Kamaluddin and Maulvi Muhammad Ali were required by Hazrat Khalifatul Messiah (Hazrat Maulvi Nuruddin) to renew their pledge. It was by way of penalty for their views that the Anjuman and not the *Khalifa* was the effective and authoritative head of the Movement. Both submitted to the sentence. [22]

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The Khawaja Sahib said :

"I will obey your orders and also the command of the future *Khalifas*"

Hazrat Khalifa-tul- Masih I said :

"You did not enter into *bait* with me by yourselves. My God inclined your hearts towards me. You have therefore got to tender obedience to me." [23]

Maulvi Muhammad Ali in his book expresses his deep sense of aggrievement at this demand for renewal of *bait* pledge.

Address of Hazrat Maulvi Nuruddin on the eve of his election as Khalifatul Masih, following the demise of the Promised Messiah :

"I Praise Allah, He is our God from eternity to eternity. Every Prophet (*Nabi*) who comes to the world has a mission to carry out. When he completes it, God calls him back. It is said about Moses that he died while he was on his way to Syrian territory. The Holy Prophet (blessings and peace of Allah be on him) said that he had been given the keys of Caesar and Xerxes

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but he did not see those keys and departed. Such things carry hidden Divine secrets. Here too people would wonder that many prophecies had been made but have not been fulfilled yet. I am of the view that it is Allah's way to work out things gradually and when He addresses a person, He sometimes means by him his like.

"Cast a glance on my past life. I have never wanted to be a leader.....I have spent many days worrying about our future after the departure of the Hazrat. I therefore tried hard in elevating the standard of education of Mian Mahmud to that level. There are three relatives of the Hazrat present here. It is important for men and children and womenfolk to keep unity and for the sake of this unity you may enter into *bait* (oath of allegience) with any one of these three. I am with you. I am weak and sickly and have not suitable temperament. This stupendous task isn't easy. I therefore swear to Allah that if you select any of these three dignitaries, I am prepared to join in the *bait* with all of you.

"If, however, you must enter into *bait* with me then listen, *bait* means selling oneself. *Bait* is, therefore, a hard job. One has to give up his freedom and his high flying tendencies. It is, therefore, that Allah has called His creatures "Slaves".....

"I want that before the burial, your word should become one. After the Holy Prophet (peace of Allah and His blessing be on him) during the days of Abu Bakr, his companions had to work out worthy efforts. The first important task they undertook was the collection of the Quran. In the present circumstances its collection is paying special attention to practising it.

"Abu Bakr had also to organize *Zakat*. This is a big task. It calls for excellent type of obedience. Now whatever be the directions into which your personal inclinations run, you will have to carry out my orders. If you are agreeable to do so, I shall willy Nilly take up this burden....."

The Khalifatul Masih I at a later occasion observed:

"Remember, a people who have no leader are dead."[24]

"You should stand by the original pact so that you may not fall into the error of hypocricy. Some persons say that it is not in respect of my powers but in respect of the succeeding *Khalifa's* powers that they argue. What do you know—he might be greater than even Abu Bakr and the Mirza Sahib!"[25]

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"I have told you many times and shown you from the Holy Quran that it is not for men to raise a *Khalifa*. It is God's own domain. Who made Adam *Khalifa*.?"

"If anyone has any objection against me and even if the critic were angel, I will tell him to bow before the *Khilafat* of Adam; it will be better for him, but if he chose to be *Iblis* by turning away with arrogance, then he should remember the fate *Iblis* fared by defying Adam.

"I swear to God that God alone made me *Khalifa*. If anyone said that Anjuman (organization) made me *Khalifa*, he lies. I do not regard any Anjuman capable of making any one *Khalifa*. No Anjuman made me *Khalifa* nor I could care a bit for its making me one and can still less if it chose to turn away.

"Become angels offering obedience and co-operation. Don't become *Iblis*."[26]

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Hazrat Khalifatul Masih on another occasion warned,

"Listen ! my belief about Siddiq-i-Akbar is that Saqifa bani Saida did not make him the *Khalifa*, nor when people tendered *bait* to him on the pulpit nor even consensus made him the *Khalifa*—nay, only God appointed him. God has spoken about *Khilafat* in the Quran in four places and all the four times He has attributed it to Himself.

"Therefore when I became *Khalifa* God had made me and it was so through His grace—His last will."[27]

His last will

On March 4, 1914, Khalifatul Masih I made his will which said,

"My successor should be a pious, popular, practising and knowledgable person. He should be considerate to the old and new friends of the Hazrat. I wished everybody well, so should he. Teaching of the Quran and Hadith must continue."

He asked Maulvi Muhammad Ali to read the will thrice to the persons present at the time.

A Blessed Family

The Promised Messiah writing about his children, observed :

"The Holy Prophet said that the Promised Messiah will marry and have children—it carries the hint that Allah will grant him a virtuous son who will be of His elite : Allah does not grant the Prophets and saints advance information about their offspring unless He means to grant them righteous children".[28]

Commenting on the Holy Prophet's Prophecy about the Promised Messiah's marrying and having children, the Promised Messiah says that marriage here has special significance as a sign of God and so is the progeny here a special one.[29]

In a note on his marriage, the Promised Messiah says, that he had told quite a few people of Qadian long before the event that Allah had in a revelation disclosed to him that He

would arrange his marriage in a noble family and that the bride would be blessed.[30]

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"Be grateful for my favour—Thou hast been gifted with Khadija."[31]

"The above happy intelligence related to the marraige I contracted in a family of Sayyads of Delhi. By the grace of God four sons have been the fruit thereof. And my wife was given Khadija as her name for she is the Mother of a blessed generation."[32]

"Since God the Excellent had promised that he will lay the foundation of Islamic activity through my offspring and raise from it a person gifted with heavenly spirit, He therefore was pleased to bring about my marriage with a lady of this family and that she should bear children who should wor to diffuse in the world, to their utmost capacity, the lights of which the seeds have been sown by my hand.[33]

A grand Prophecy—a great sign

"The Compassionate, the Noble, the Mighty, the High Lord God Who has power over everything Whose station is exalted and Whose Name is honoured, addressing me by means of His speech said, "I grant thee a Sign of Mercy, like the one Thou hast begged of Me.

"Now then I have heard Thy supplications and conferred on thy petitions, through My compassion, a place in the Seat of acceptance; and have made Thy journey (to Hoshiarpur and Ludhiana) blissful for Thee. Now then thou art given the Sign of Power and Mercy and Closeness: Thou art granted The Sign of Grace and Beneficence and handed the Key to Victory and Truimph. O Victorious, Peace be on Thee.

"God said this so that those who seek life be freed from the paws of death and those who lie buried in graves may find their way out, so that the Honour of the Islamic Faith and the glory of the word of Allah may become manifest to the people and so that the truth may come with all its blessings and falsehood may flee with all its curses and so that men may understand that I am Almighty with Power to do what I will; and so that they may believe that I am with thee and so that those who do not believe in the person of God and disbelieve and reject the religion of God and the Book of God and the Holy Prophet of God Muhammad the Chosen, may confront a clear sign and so that the path of the wrong-doers may become obvious. Now then have the good tidings that thou shalt be given a dignified and pure boy. Thou shalt receive a holy son. That son, that child will be of thy seed, of Thy progeny and Thy generation.

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"A handsome pure boy is coming. He is thy guest. His name is Immanuel and also Bashir. He has been gifted with Holy Spirit and he is free from impurity. He is the light of Allah. Blessed is the one coming from heaven.

"With him is Grace that will come as he comes He will enjoy glory, grandeur and wealth. He will come to the world to purify many of their ills through his Messianic breath and spirit of Righteousness. He is the Word of Allah for the mercy and jealousy of God has sent him by the Article of Glory. He will be exceedingly intelligent and of keen perception and tender of heart and will make four of three (its meaning is not clear). It is a Monday, the auspicious Monday: heart-warming son, honoured, lucky, manifestor

of the Prime and of the Final, Manifestor of the Truth and of the Victory, as if Allah had come down the Heaven Himself—whose decent will be full of bliss and means of the manifestation of the Supreme Majesty of Allah. Light is on its way, light that God annointed with the perfume of His pleasure.

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"We will infuse in Him our own Spirit and the Divine shadows will be His umbrella. He will grow fast and will be the means of the emancipation of slaves and shall be known to the ends of the earth and nations shall receive blessing through him. Then he will be lifted towards heavens to the high point of his soul and this is a matter that has been already decreed.' [34]

"Now then today on January 12, 1889 a son has been born in the house of this humble servant.[35]

"My first son who is living and whose name is Mahmud was not yet born when in a revelation his birth was foretold to me. I saw his name 'Mahmud' written on the wall of the Mosque.

"Then I published a poster in green paper on Dec. 1, 1888, announcing the prophecy.[36]

"The Prophecy about the birth of my second son whose name is Bashir Ahmad is worded as follows :

"The moon of Prophets will come and thy objective will be realized. Thou wilt be granted a son and grace will be madewithin thy grasp.' [37]

"Prophecy relating to the birth of my third son whose name is Sharif Ahmad is to be found in my publication titled *Anwarul Islam* on footnote page 39 Sept. 1894.[38]

"The Prophecy relating to my fourth son Mubarek Ahmad was made in the Poster dated

Sept. 14, 1896 *Anjam-i-Atham* in page 183. [39]

"These are the four sons whose birth was foretold to me in each case by God.

"One cannot be intrepid enough to think up first a thing like a common prophecy about the birth of four sons as is made in the Poster dated Feb. 20, 1886 : and then go on making a Prophecy about the birth of each son before the event and then the boys should see the light of day accorddingly." [40]

The birth of a girl was foretold by Allah and a girl was later born and named Mubarka Begum.[41]

"God I have in my mind Thy graces : Thou didst grant me gladdening tidings and then these children. These five that are the progency of the Sayyada. These are the five on whom rests the foundation." [42]

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"This is not only a prophecy but also a glorious Heavenly sign which the Noble Lord-God of Everlasting Majesty has brought out to establish the truthfulness and greatness of our Generous Prophet, Tenderly-loving and Compassionate Muhammad the Chosen (may Allah bless him with peace)." [43]

The Prophecy relating to *Muslih Ma'uud* (Promised Reformer) begins with the words "with him is grace that will come as he comes." Thus *Muslih Ma'uud* has been named "in the revealed language *Fazl* (grace) and his second name is Mahmud and his third name is *Bashir-i-sani* and in one revelation his name is found to be *Fazl-e-Omar*."[44]

"I made this fifth prophecy about the birth of my son Mahmud indicating his birth was near and that he will be named Mahmud and for its publication green paper posters were issued

which are still available and were circulated among thousands. That boy was born accordingly within the limit set by the Prophecy and is now in his ninth year." [45]

In *Lujjatun-nur*, his Arabic work, the Promised Messiah introduced himself as Abu Mahmud Ahmad (father of Mahmud Ahmad) and recounting the gifts of God, observed

"Sometimes the thought that one has no son to succeed him makes one miserably saddened and sorrowful, but by the grace and mercy of Allah, I have never for a moment grieved, for, He has grauted me sons who will serve Islam after me."

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Speaking on the occasion of the *Ameen* ceremony of Sahibzada Mirza Bashir Ahmad and Sahibzada Mirza Sharif Ahmad and Sahibzadi Mubarka Begum, the Promised Messiah said,

"Since these children are the signs of God and each one of them is a living fact of God's Prophecies therefore I feel obligated to vâlue these signs of Allah, for they are the evidence of the Prophethood of the Holy Prophet (Blessings of Allah and peace be on him) and of the truth fulness of the Holy Quran, nay of the very existence of Allah." [46]

In his sermon (*Khutba*) at the nuptial ceremony of Sahibzada Mirza Sharif Ahmad, youngest son of the Promised Messiah, Hazrat Maulvi Nuruddin observed:

"It is our good fortune that God has used the word Adam for our Imam and the verse

و بث منهما رجالا كثيراً و نساء

shows that the children of this Adam willsp read all over the world. I believe those who establish connection with this Adam are a very lucky people, for, among his children will be such

men and women who shall be the elect of God and shall be honoured with His speech."

Before laying the foundation-stone of the Shaikh Rahmatullah Building at Lahore, the Khalifatul Masih I ordered four chairs to be brought and placed before him. Then he asked Nawab Muhammad Ali Khan, the son in law of the Promised Messiah, and three sons of the Promised Messiah to take their seats on the chairs. They hesitated but he insisted and said,

"I am serving you and doing your work, I have utmost respect for your father who was my benefactor. Please take your seats."[47]

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The Philosophy of Prophecies

By Major Abdul Hamid

One of the criteria of a true prophet is that his prophecies are fulfilled. The future is only known to God. A false prophet can deceive the world in many ways but not in the matter of prophecies. This is why it is written, "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." (Deut. 18 : 22). In the Holy Quran also we read :

> "He is the Knower of the unseen. He reveals not His secrets to anyone, except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him." (*Al-jinn* 72 : 27,28).

Here arises a question, 'Why should it be necessary for a Prophet to relate prophecies about the future ?'. The answer is simple. The basis of every religion is the belief in God, His angels and the life after death. In other words, a prophet makes us believe in unseen things. Although certain righteous people have in this life personal experience of God and His angels, men in general have no such experience. As regards life after death, those who have personal experience do not come back to this world to convey that experience to others. The only way to believe in the life after death, the day of judgment, God and Angels, is to have faith in them. The prophets are selected by God Himself. They are perfect specimen of humanity. Their standard of morality is of very high order. They are very true, honest and God-fearing persons. Their mere statement that God Almighty has revealed Himself to them and has disclosed to them the object of the creation of man or the secrets of the life after death have been unveiled to them, should be taken as hundred percent correct and true. However,

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every man does not get a chance to study their life thoroughly. One, therefore, needs strong arguments to believe as true the exsistence of God, Angels and the life after death. One of the best ways to create faith in the things unseen is, that God discloses to His selected persons matters relating to the immediate and distant future in the form of prophecies. To say that there is a life after death, is also a prophecy. As soon as one notices that prophecies concerning the immediate future have been fulfilled to one's satisfaction, one begins to believe that those concerning the distant future will also be fulfilled. Say, for example, a person intends to go to a place unknown to him. He will, of course, ask for guidance the one who knows the area very well. The guide will naturally tell the wayfarer to follow a certain route or routes as the case may be, and then he will describe to him certain signs and landmarks leading him to the destination. As soon as the wayfarer comes across the first sign and finds it exactly in accordance with the description given to him by the guide, he will begin to develop faith on the truth of what has been said to him. He will continue to march along the described route. When he finds the second sign also exactly according to the description of the guide, his faith on the guide will be increased. Thus his faith will go on increasing when he finds sign after sign and landmark after landmark exactly according to the description of the guide. A time will come when his faith on the guide aud whatever he has told him, will be as strong as a rock. His faith will then be turned into certainty and he will be convinced that just as scores of signs and landmarks have come to pass as foretold, the remaining signs and landmarks will also come to pass. The wayfarer will, therefore, continue to march with confidence and hope that one day he will reach the goal. That being the philosophy of prophecies, it becomes essential that the prophets of God be raised again and again so that people may witness the fresh signs of God and refresh and strengthen their faith in Him

and His teachings. Ever since the known history of mankind, God has always raised the prophets and there is no reason to doubt that He will continue to do so as long as men live on this planet. It is not correct to say that God spoke before but He is not speaking now or He showed signs in the past but He shows no signs now. It is a pity that due thought and consideration has not been given to this very important aspect of one's life. The people are either involved in the sophisticated concept of God and religion or they do not believe in Him and the life after death. According to the Islamic teachings the prophets of all religions are true. They showed signs of God and related prophecies which came true as foretold. After a lapse of time, their teachings got mutilated and prophecies related by them lost their original value. Then more prophets came and they showed fresh signs and related fresh prophecies. Thus people of all ages and nationalities benefitted by the advent of prophets. In the Holy Quran it is written 'And there is no people to whom a Warner has not been sent'. In the old times, due to lack of facilities of communication and press the prophets were raised in greater number and therefore, every nation, had their own prophet. After the advent of Islam it was so destined that due to the scientifically improved means of communications, press and other facilities, the whole world should become one family. The message of the Prophet of Islam was, therefore, addressed to the whole world and to all nations. In the Holy Quran it is written :

> "Say, O mankind, truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the Heavens and the Earth....."
> (The *Quran* 7 : 159).

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The words 'to Whom belongs the kingdom of Heavens and Earth' signify that just as there is one kingdom in the Heavens, there will be one spiritual kingdom on the earth. It was to the establishment of this kingdom that Jesus said : "Thy kingdom come, Thine will be done in earth, as it is in heaven". (*Matthew* 6 : 10).

TRUTH PREVAILS III

Nabuwwat
(Prophethood)
of the Promised Messiah and Change in Maulvi Muhammad Ali's Belief

Qazi Muhammad Nazir

After this comment on some important things said in the Foreword of Mr. Faruqi's *TRUTH TRIUMPHS*, let us have a critical look at what he has said in the text of his work here under discussion.

On page 2 of his book, Mr. Faruqi quotes a passage from *SATBACHAN*:

> "Those who create a link, a communion, with God, directly, without following a *Nabi*, they are called Prophets. Those who create such a link with God, by following the teaching given by a Prophet, are called '*wali*'. (*Satbachan*, Page 66-67)

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With regard to the general body of the Prophets, this is correct. But in the case of the Holy Prophet Muhammad, the Promised Messiah has said the greatness and grandeur of the Holy Prophet also demads that his follower not only becomes a *wali*, thereby, he can also become a Prophet, if at that juncture the prevailing conditions demand the advent of a reformer of that rank and position. Says the Promised Messiah :

> "In the course of the *Wahyi* (revelations) coming down on me, Allah has repeatedly called me an *Ummati*, as well as a Prophet. Hearing myself called by these two names gives me a great joy and comfort, and I render

thanks for having been called by this compound name in which there appears to be this implication that it should strike the Christians like a lash, to make them realise that whereas they raised Jesus Christ, son of Mary, to Godhead, our Master, the Holy Prophet Muhammad, was a Prophet of such extraordinary eminence, that even a member of his following could become a *Nabi*, a Prophet, and come to be called Isa, even though he is no more than an *Ummati*—a follower of the Holy Prophet Muhammad".

(*Zamima Brahin-i-Ahmadiyya*, Part V, Page 184)

"A member of his *Ummat* can become a Prophet even though he is an *Ummati*" : these words indicate that the Promised Messiah is a Prophet, as well as an *Ummati*—not only a *wali*. Thus, while, by following the other Prophets, one could become a *wali*, by following the Holy Prophet Muhammad, in the opinion of the Promised Messiah, one could not only rise to be *wali*, one could even rise to be a Prophet, although he was no more than an *Ummati* of the Holy Prophet.

Tafsir of *Khatamun Nabiyeen* by Mr. Faruqi

In his book under reference Mr. Faruqi in his *tafsir* of *Khatamun Nabiyeen*, has given two meanings to this expression.

(i) Last Prophet, which he says is the real and proper meaning of the term.

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(ii) Seal on the Prophets, which, then, he proceeds to interpret :

"In fact the term Khatam-al-Nabiyyeen (as used in the Quranic verse) refers to two things :

(i) That Muhammad is the last of the Prophets, and

(ii) The same spiritual attainments which previously were achieved through different Prophets, could now be secured direct by following the teachings of Hazrat Muhammad". (10)

Tafsir of the term by the Promised Messiah

As against this *tafsir* by Mr. Faruqi, we find the Pro-

mised Messiah interpreting the expression to mean 'Seal of the Prophets', which he further expounds :

> "Almighty God made the Holy Prophet Muhammad into a 'seal' in the sense that for extending the benefit and excellence, he was given a 'seal' which had never been given to anyone before. This is the basis why he has been called '*Khatamun Nabiyeen* ; i. e., loyalty and obedience rendered to him bring down on one the perfections and excellences of *Nabuwwat* ; and the focus of his powers of the soul of a follower can shape him up as a prophet. This superior, purifying power of the soul has never been bestowed on any other Prophet".

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(*Haqiqatul Wahyi* Footnote, page 97)

From a passage we have quoted earlier from *Satbachan*, we have seen that obedience to the Prophets raises a follower to the rank and position of a '*wali*'. But in this passage, the highest and most distinguished rank of *Khatamun Nabiyeen* has been described, namely, that, through following in his footsteps, the excellences and perfections of *Nabuwwat* also were attainable, namely *walayat*, and *Muhaddithiyat*, etc ; further, that the focus of the powers of his soul on a man can also shape him up into a Prophet ; that through the blessing of devotion to him, his *Ummati* could also be favoured by the Lord God by raising him, to the elevation of *Nabuwwat*. Here we have the Promised Messiah stating very clearly that the power to shape up a follower into a *Nabi* has been given exclusively to the Holy Prophet alone. This bears out that, through the blessings of devotion to him, an *Ummati* could rise to the position of a *Nabi* higher than that of a *wali*. Suppose we interpret here the power to shape up a *Nabi*, and confine it strictly within a rigid boundry of shaping up only a *wali* immediately all the other Prophets have to be raised to a position where they stand at par with the powers of the Holy Prophet Muhammad, whereas the true position of *Khatamun Nabiyyeen* as described by the Promised Messiah, is that this

purifying power, at such a pitch, has not been conferred on anyone among the Prophets. The essence of this point is that by following his *Sharia*, one could rise to be a *Nabi*; that without rendering superlative obedience to him, no one could rise to this the highest elevation attainable for a human being. Since, however, his *Sharia* is to remain valid for all times to come, he was also the Last of the Prophets, in this sense as well.

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Again, while dwelling on the most elevated position of the Holy Prophet, and his power to bless and benefit, the Promised Messiah writes :

> "Apart from him, no other Prophet has owned a Seal. There is he, the only one, by whose Seal, one can rise to be a Prophet of the kind for which a necessary condition is that he should also be an *Ummati*".
>
> (*Haqiqatul Wahyi*, page 28)

Again he has written :

> "Through the blessings resulting from following in the footsteps of the Holy Prophet Muhammad there have been thousands of *aulia*; and also the one who is an *Ummati*, and at the same time a *Nabi* as well".
>
> (*Haqiqatul Wahyi*, footnote, page 28)

Thus in the *Ummat* of the Holy Prophet during the thirteen hundred years, since his time, there has been only one *Ummati* Prophet. Now who is he? The Promised Messiah answers this question :

> "Themselves they read in *Ahadith* reports which prove, in *Ummat* of the Holy Prophet, there would be people of eminence, like the Prophets among the Israelites; and there would be one, who from one angle, would be a *Nabi*, a Prophet, while from another angle, he would be an *Ummati*; and he would be the one called the

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Promised Messiah."

(*Haqiqatul Wahyi* footnote, page 101)

These quotations indicate that, in between the Holy Prophet Muhammad and the Promised Messiah, there have been thousands of *auliya*; but one *Ummati Nabi* so far, who is the Promised Messiah. Therefore, just where we find Maulvi Muhammad Ali saying that kind of *Nabuwwat* which came to the share of the Promised Messiah, the same *Nabuwwat* also fell to the share of Hazrat Ali as well, it involves, in fact, a turning away on his part from the writings of the Promised Messiah.

The creed held by the Promised Messiah, we find described by him, in another place, as follows:

> "No Prophet, with a new *Sharia*, can come; but a Prophet, not bearing a new law, can most surely appear. Necessarily, however, he would have to be one who is first and foremost an *Ummati*".

(*Tajalliat-i-Ilahiya*, page 25)

A Brief solution of *Ahadith* which seem to indicate a break in *Nabuwwat*

On pages 10 to 12, Mr. Faruqui has quoted three reports from the *Hadith*, wherefrom he seeks to prove the validity of a break, a cessation in Prophethood. We accept all the three reports as valid. In these reports, however, what is under reference is cessation in the advent of Prophets, alone, in an unqualified sense—not the advent of an *Ummati* Nabi. These reports cannot stand in the way of The Promised Messiah, barring his claim that he is a *Nabi*, from one angle, and an *Ummati* from another. In other words, even Mr. Faruqui concedes that he is a *zilli Nabi*, a Prophet reflected in an image. Hazrat Khalifatul Masih II, and we people as well, hold the Promised Messiah to be a *zilli* and an *Ummati Nabi*, only that alone, nothing more; we do not take him as an unqualified, independent, *Nabi*, bearing a new *Sharia* of his own. The question whether an *Ummati*, and a *zill Nabi*, is really a *Nabi*, or not, is a different question

altogether. When the Promised Messiah is not an unqualified *Nabi*, in any unqualified sense, to confront us with reports in *Hadith*, were the possibility of the advent of an unqualified *Nabi* has been barred, is neither reasonable, nor relevent. Says the Promised Messiah:

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> "But his perfect follower (meaning perfect follower of the Holy Prophet Muhammad) cannot be called a *Nabi*, in any unqualified sense, because that would involve a derogation of the perfect and complete prophethood of the Holy Prophet Muhammad, though of course, the application to him of both words, namely, *Ummati* and *Nabi*, collectively, remains valid and justified, because in this view, no derogation is implied, in any way, of the complete and perfect *Nabuwwat* of the Holy Prophet Muhammad. Rather, we can justifiably say that this view adds a greater lustre, to a higher degree, to the blessings of his *Nabuwwat*".
>
> (*Al-Wasiyyat*, page 16)

Further on, the Promised Messiah writers:

> "This kind and quality of *Nabuwwat* is nothing separate from the *Nabuwwat* of the Holy Prophet Muhammad. In fact, when you come to look at it more closely, you find it is the *Nabuwwat* of the Holy Prophet himself, manifesting itself in a new way and style of manifestation. This is the meaning of the sentence used by the Holy Prophet Muhammad in regard to the Promised Messiah, where he said: "Prophet of God, and your Imam, from amongst yourselves", meaning that he is a *Nabi*, also an *Ummati*. Otherwise no outsider can dare to set his foot here. And blessed, indeed, is he who obtains a proper grasp of this point, and thereby works out his salvation, saving himself from destruction".
>
> (*Al-Wasiyyat*, pages 18 and 19)

Again the Promised Messiah writes :

> "Repeatedly, in *wahyi* to me, Allah has called me an *Ummati*, as well as a *Nabi*. Hearing these two names applied to me, gives me a most exquisite joy of the mind ; and most humbly I render thanks to the Lord for the honour conferred on me in this composite title, which seems to imply the lash of a whip for Christians, that they raise the son of Mary to Godhead, while our Holy Prophet Muhammad is a Prophet of such an extraordinary eminence that a man of his *Ummat* could rise to become a *Nabi*, and be called Isa, even though he is an *Ummati*.
>
> (*Zamima Barahin-i-Ahmadiyya*, part V, page 184)

Thus we find that the *Hadith La Nabia Ba'di* (there is no Prophet after me), and other reports in the *Hadith*, which appear to stand as a bar against the advent of any other Prophet in the future, in the eyes of the Promised Messiah they do not place any insurmountable barrier in the way of an *Ummati Nabi* being raised among the muslims, because an *Ummati Nabi* is never a *Nabi* alone, he is also an *Ummatl* as well. Both names, an Ummati and a *Nabi*, apply to him, in a collective sense, so to say ; and no *Hadith* exists which would exclude the possibility of an *Ummati Nabi*, at some future time. Quite to the contrary, in fact, reports exist which light up the possiblity and probability, of the advent of an *Ummati Nabi* among the Muslims.

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With reference to the Quranic verse "But an Apostle of God, and the Seal of Prophets", and the *Hadith* "There is no Prophet after me," The Promised Messiah writes :

> 'If it is urged that the Holy Prophet Muhammad being *Khatamul Nabiyeen*, how could any prophet come after him ? The answer is of course no

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Nabi can come, neither an old one, or new, in the sense in which you bring down from heaven Hazrat Isa, towards the later times, and the way you accept him, at the time of his second advent, when for forty years he would be receiving *wahyi* of Prophethood, excelling the Holy Prophet Muhammad in the duration of the period during which he would be receiving *wahyi*, as a Prophet—this is the doctrine you believe in. Now this doctrine, the way it is held involves a sin, a preposterous view, repudiated by the verse quoted above, and the *Hadith* "there is no Prophet after me". We are strongly opposed to views of this kind. We hold a strong and perfect faith in this verse, namely, "An Apostle of God, and *Khatamul Nabiyin*". This verse also bears a prophecy in regard to the future, of which our opponents seem to have no awareness. This prophecy is that after the Holy Prophet Muhammad the door of prophecy has been closed right up to the Day of the *Qiyama*. It is not possible now that any Hindu, or any Jew, or a Christian, or some formal, superficial Muslim, should be able to prove that the word *Nabi* is applicable to him. All the windows of Prophethood, so to say, have been closed—except one, the window of *Sirat-i-Siddiqi* i.e. the window of the attainment of a perfect merging of one's own self into the entity of the Holy Prophet. So whosoever comes to God through this window, in a *zilli* manner, the mantle of the same *Nabuwwat* is placed on his shoulders, which is a mantle of the Holy Prophet himself. That such a man should become a prophet, is not a thing we should resent; for he becomes a *Nabi* not on account

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of anything belonging to himself, but because he drinks from the fountain-spring of the Prophet he obeys and tries to emulate, not for himself, but for the glory of his master. This is the reason why on heaven his name is Muhammad and Ahmad. This means that the *Nabuwwat* of Muhammad really descended on Muhammad himself, in a *buruzi* manner, not for anyone else, other than himself. The verse in question, therefore, means: "The Holy Prophet, it is true, is not the father of any male issue in this world. However, he is the father of many of the people of later days, being *Khatamul Nabiyeen*; and to the blessings of Allah, there is now no way, except through him". In short, my Apostleship and *Nabuwwat*, in respect of Muhammad and Ahmad, is entirely from him, not due to any quality I possess. This name has come to me in my position where I have merged myself completely into him, in a manner, and to an extent, that the sense and honour of *Khatamul Nabiyeen* is not violated in the least. In case, however, Hazrat Isa comes down again, from heaven, his second ministry would, without doubt, violate the meaning and the honour inherent in the title. It is also to be remembered, the lexican meaning of the word *Nabi* is someone who reveals things, hidden in the future, on the basis of Revelations given to him by God. So wheresoever this meaning is applicable in justice, application of the word '*Nabi*' would also be just and valid. Further, a *Nabi* has to be an Apostle as well. If he is not an Apostle, how would he get tidings in regard to the future? This possibility has been fully ruled out of question by the following verse:

"He does not vouchsafe knowledge of the Unseen, Unknown, except to one who has been chosen and selected by Allah as an Apostle." Subsequently to the life of the Holy Prophet, if a *Nabi* is denied faith on the basis of this interpretation that no *Nabi* can come now, it would be tantamount to holding that this *Ummat* for ever stands deprived of the honour of holding communion and converse with the Lord God. Indeed, where we find a man to whom secrets of the future are revealed by the Lord, the word *Nabi* would, in justice, be fully applicable to him, under the verse: "He does not reveal things hidden to anyone, except His own Apostle and Messenger". (*Ek ghalati ka Azala*, page 4 and 5 Edition Nazarat Islah-o-Irshad, Rabwah).

(To be continued)

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